

MRL

Africa. - Congo American Baptist... 090

Missionary Cameralogs



Belgian Congo



AMERICAN BAPTIST
FOREIGN MISSION SOCIETY
BOSTON, MASS.

ACKNOWLEDGMENT

THE photographs from which the illustrations in this sketch were made were supplied by Judson C. King, M.D., of Banza Manteke and Catharine L. Mabie, M.D., of Kimpese. The material in the sketch is based on the former pamphlet on Belgian Congo in the Historical Series and recent information received from the missionaries.

HISTORICAL AND PICTORIAL SERIES

BELGIAN CONGO

- I. A PEEP THROUGH THE LENS—
showing at a glance the people and
country.
- II. TIME EXPOSURE—
being a more minute consideration
of the land and people.
- III. DEVELOPING—
giving a resumé of the beginnings of
missions in Africa.
- IV. FINISHING TOUCHES—
showing the present missionary work.

PART I A PEEP THROUGH THE LENS



An Avenue of Trees in the Congo

✠ *Africa is the second largest continent in the world. It is estimated that the distance around its coast is as great as around the world.*

✠ *Its natural wealth equals that of any other two continents. One-third of the world's gold and ninety per cent of all the diamonds come from there.*

✠ *Central Africa is an extraordinarily wealthy zone and has been in the eye of all the European powers. It is still undeveloped, however, because of its climate.*



In the Cataract Region of the Congo

☒ *Equatorial, or central Africa has been called “white man’s grave.”*

☒ *The Congo River, near the center of the continent, is the largest river in Africa and the second largest in the world, exceeded in drainage area only by the Amazon.*

☒ *Northern Baptist mission work is carried on in Belgian Congo which lies wholly in the basin of the Congo River.*

☒ *In all of Africa there is only one missionary to every 133,000 souls.*



Suspension Bridge of Twisted Vines

I. A Peep Through the Lens

ALMOST in the center of the vast, ancient and mysterious continent of Africa is a fertile, elevated plateau, drained by the great Congo river and lying directly across the equator. This region is known as Belgian Congo and has an area of 900,000 square miles. It is eighty times as large as the little country that rules it and extends from Egyptian Sudan and French Congo on the north to the Zambesi watershed on the south; and from German East Africa and Uganda on the east to the Atlantic Ocean on the west. Although the country on the whole is broad, near the western border it narrows down to a slender strip which follows the river to the ocean so that the coast line is only twenty-five miles long.

The immense interior of the state is often likened to an inverted saucer, the greater portion of the Congo val-

ley being an elevated plateau more than 1000 feet above sea level. It is an alluvial plain without marked mountain features, but covered with dense forests where passage must oftentimes be forced through thick underwood, creeping plants and giant trees. Into some parts of these forest tracts the sun never penetrates. The belt adjacent to the coast is covered with rank, yellow grass and stocked with wild animals of every sort. Our missionaries tell of encounters with elephants, rhinoceri and wild buffaloes and of protecting native villages from man-eating crocodiles and other dangerous beasts.

The Congo river, which cuts Congo Belge in twain, is the second largest river in the world and easily the most important waterway of Africa. In its valley are rich resources and along its course the products of the land are shipped abroad. Most of the stations of the American Baptist Foreign Mission Society are located on the southern bank of the river from the coast to Lake Ntomba, 800 miles inland.

The mouth of the river was discovered in the fifteenth



A Woman of the Congo

PART I A PEEP THROUGH THE LENS

century by Diego Cam, the Portuguese navigator, but its extent and course remained a mystery until 1877 when Henry M. Stanley, an American journalist, followed its course from Lake Tanganyika to the ocean, more than



Native Wood-carrier

1600 miles. To David Livingstone, famed as the missionary explorer, belongs the honor of having discovered its source and inspired Stanley to continue the exploration he had begun. The solving of the mystery of the river was the beginning of modern Congo history, political and religious.

The Congo people are a people without a history. Countless millions of them have lived and died and left practically no trace of their activities, for the African language never took written form until missionaries entered the country. The

bulk of the inhabitants are of one stock, the great Bantu race, although there are traces of Chinese and Arabian influences in the northern districts where immigrant traders have settled. The people are divided into innumerable tribes and clans, speaking 160 dialects, all of which,

however, bear unmistakable evidence of a common origin so that intercommunication is easy. The population of the colony is variously estimated from 14,000,000 to 30,000,000.

Belgian Congo is the former Congo Free State of notorious fame, which was established in central Africa soon after Stanley's exploration of the river, by Leopold II of Belgium. Under him the region was further explored and opened to trade and he was formally recognized as sovereign by the powers of Europe in 1884. When the land was discovered to possess enormous wealth in rubber, with an entire disregard of the rights of the natives, it was granted to concessionary companies who compelled the natives to deliver stated quantities of rubber at regular intervals or suffer mutilation and torture.



Boys Maimed by Congo Soldiers

Such an outcry was raised against this cruelty by missionaries and travellers that the Belgian Parliament annexed the state in 1908 as a colony. Under King Albert's rule the country is being justly developed and the people are receiving humane treatment.



Hunting in the Congo

✠ *Central Africa is the only part of the continent left chiefly in the hands of the natives. Other sections have been commercialized and populated by large numbers of foreigners.*

✠ *Missionaries and government officials are practically the only white people who attempt to remain permanently in the Congo basin.*

✠ *The Congo river is 3000 miles long and with 170 tributaries supplies 6000 miles of navigable waterway.*

✠ *It discharges at its mouth a volume of water equal to one million tons a second.*



A Native Village

✠ *The people of the Congo are of the Bantu tribe, a race that extends from 6 degrees north of the equator to the Zulu country.*

✠ *There are no extensive industries in the district; the natives are content to cultivate small plots of land and export meagre supplies. Seventy-five per cent of their produce of rubber and ivory goes to Belgium.*

✠ *Polygamy prevails; wives are bought and loaned in exchange for debts; child marriage is common in some sections.*

✠ *The country is not thickly populated. Slave and rubber raids, superstitious practices and disease have taken a heavy toll.*

✠ *The religion is animism. The Congo native lives in constant fear of the spirit world which he believes to surround him.*



Dancing in Honor of the Dead

II. Time Exposure

THE central section of Africa where Baptist work is located is said to be the only *real* Africa left today, as we picture that country,—jungles, wild animals, intense heat and natives living in groups, unhampered by the laws and exactions of civilization. Elsewhere on the continent, large cities and manufacturing centers have sprung up, built and populated by white men who have carried to the natives all the vices and too often none of the virtues of civilization. But in the Congo valley the natives are free to live as they will and always have, simply because the white man cannot exist in that climate. The Congo is not a white man's country and, although wealthy in resources, it does not permanently attract large numbers of outsiders. A few government officials and the missionaries are the only white people who attempt to remain long in the dis-

trict. The missionaries keep at their work by means of frequent furloughs and constant medical care, and the government officials spend only short terms there as a rule. The wealth of the region is due to the fact that it lies almost wholly in the geographical basin of the Congo river, a magnificent waterway. Three thousand miles long in itself and with 170 tributaries, it supplies 6000 miles of navigable water and has a drainage area of 1,425,000 square miles. At its mouth, eight miles wide, it discharges a volume of water equal to a million tons a second. While the upper portions broaden into a stately stream fifteen or twenty miles wide, through the interior plateau its smooth flow is interrupted by 200 miles of cataracts and rapids which make navigation impossible. Beyond this turbulent stretch the water is again navigable to the sea.

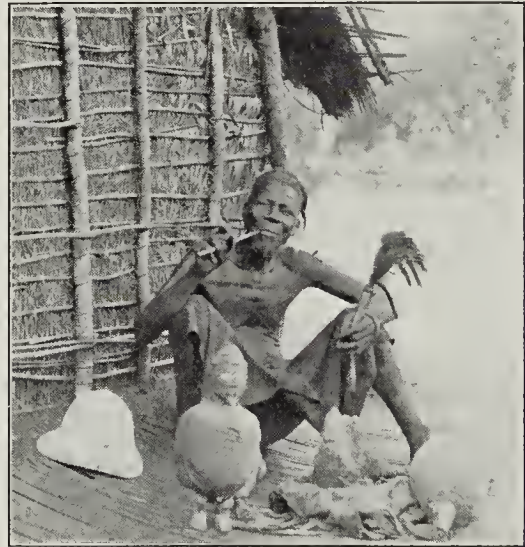
The territory has public transport service on the river, mail routes and a railway extending along the cataract region, to connect the navigable portions of the river. There are no cities, as we use the term, but many trading posts and mission stations. Constant fear of invasion in past years gave the native little inducement for industry and even now he is content to cultivate small portions of land and export meagre supplies. Collecting rubber and



A Bantu Baby

ivory is the chief industry and seventy-five per cent of the produce goes to Belgium.

The natives are short in stature, stocky and well built. They are a reddish black and wear little clothing, adorning themselves chiefly with paint, tattooing, heavy brass anklets and collars, and elaborate coiffures. Both men and women affect these vanities. The men hunt and fish by day, dance and drink by night; the women tend the small gardens lying at a distance from the villages or follow their husbands on the trail, carrying the supplies and babies. Their houses are built of bamboo or mud, thatched with grass and arranged in parallel rows or circular groups with a surrounding palisade. Pigs, goats, fowls and insects infest the towns. Polygamy prevails and child marriage is common in some districts, although the girl wives are usually from twelve to fourteen years old. Wives are sold or exchanged as settlements of debts and the prices are often so high that many young men cannot afford to marry. Where Christian influences have been felt, monogamy is the rule, greater cleanliness is seen, more clothing is worn, drinking and resorting to fetishes is abolished and a new attitude toward women instilled.



A Witch Doctor

The religion of the Congo is hard to define. Belief in a supreme being is vague but universal, while belief in

malignant spirits that lurk everywhere is distressingly certain. Fetishism grasps the African at his birth and follows him through life. It is more complex than any system of idolatry or than the spirit worship of India. It fills the universe and all material objects with spirits—usually evil. “When lightning strikes a tree, it kills its spirit; when a weapon fails, its spirit has been stolen; when a cooking pot goes to pieces, its spirit has died.” The native lives with a great spirit world around him. He is beset on all side with ill-tempered spirits, all attempting to thwart him and do him injury. Fetishes, the abodes of protective spirits, are considered shields from harm and sickness. They take any form from insects to grotesque images and are used on the person or in the homes and fields. They are worn on the arm in hunting, to assure accurate aim; on bracelet or necklace, to ward off sickness; on various parts of the body to insure success in loving, hating, planting, buying and all sorts of enterprises. Those on the fence or branches of trees are to keep away thieves; on the bow of the canoe to insure a successful journey. Those made in human form often have nails driven into them in the spot where it is desired to injure an enemy. Many of the horrible practises of the natives are due to fetishism. Sometimes a whole village is accused of some crime, and all must drink poison. In this way whole sections of the country have been depopulated. Fetishism is also accountable for the many killed to accompany the spirit of a dead chief, and even for some of the cannibalism practised.

The priest of fetishism, if such he may be called, is the witch doctor. He is sought by all classes; he makes and sells charms; he “smells out” criminals; he organizes the trial by poison, directs the insane dances and conducts the horrible funeral orgies for dead chiefs. Because his victims believe implicitly in his power, they suffer agonies of mind as well as body.



An Early Baptist Mission Station

✠ *Baptist missionaries were the first to enter the Congo country after Stanley's exploration of the river in 1877. According to the Encyclopedia Britannica, "none of the many travelers who followed Stanley did more to add to the exact knowledge of the main river and its tributaries than George Grenfell of the English Baptist Missionary Society."*

✠ *In 1878 the Livingstone Inland Mission of England sent two missionaries to the Congo to preempt the land for Christ. Two stations were opened the first year, Cardiff Station and Palabala, both near the cataract region of the river.*

✠ *By 1881 five stations had been established along the Congo River, thus starting the chain of stations that it was hoped would eventually girdle the continent.*



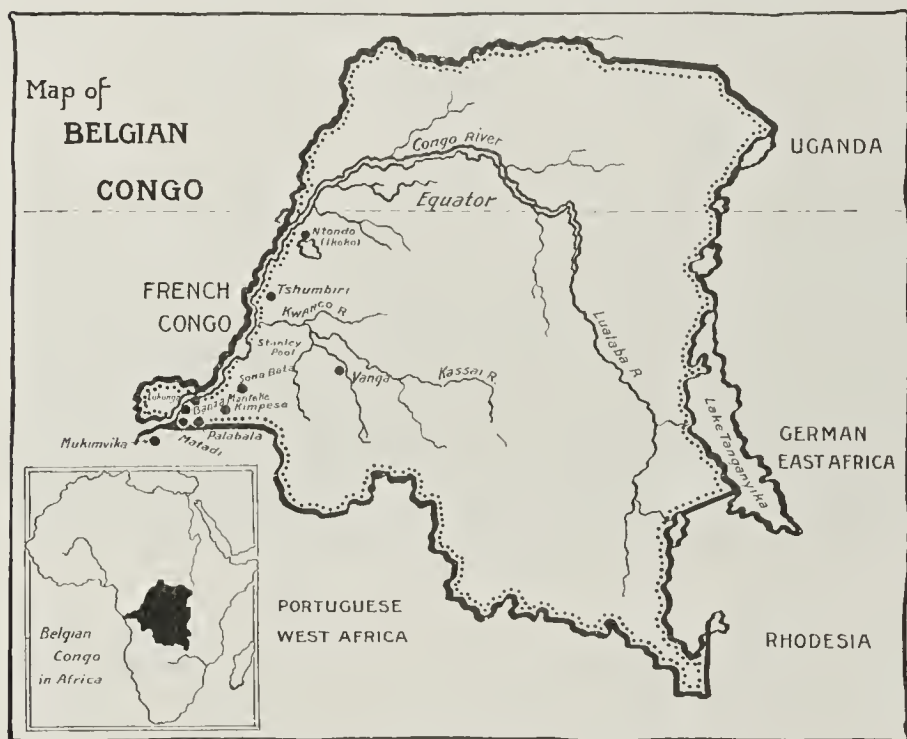
A Missionary Bungalow

✠ In 1884 the Congo Mission was transferred to the American Baptist Foreign Mission Society. Six of the men who went out under the early organization are still in active service.

✠ The first revival occurred at Banza Manteke two years later and resulted in the baptism of one thousand converts.

✠ Educational efforts have been necessary in the mission from the first. The natives had no written language until the missionaries converted their spoken sounds into Roman characters.

✠ The Belgian Government makes no attempts educationally and all teaching that is done is done by the missionaries.



Map Showing American Baptist Stations

III. Developing

THE beginning of missions in the Congo is coincident with the discovery of the great river and the commercial opening of the land. It was a missionary who inspired the exploration of the river, a man of missionary vision who first navigated its course, and missionaries who followed fast upon the heels of the discoverer. Almost as soon as Stanley reached the mouth of the Congo, several societies were ready to send missionaries to the newly opened country.

The first organization to begin work was the Livingstone Inland Mission of England which came into existence under private management. Its first two representa-



Baptism at Banza Manteke

tives sailed for the Congo in 1878 and established Cardiff station near the cataract region and Palabala, on the south side of the river. One of our present missionaries, Rev. Henry Richards, was among the number who followed the next year.

The dream of the pioneers was to establish a chain of stations that would eventually girdle the vast continent, and they set to their task with such determination that in spite of the enormous difficulties of transport and the costly strain of hardships, by 1881 they had opened five stations. In 1882 Stanley Pool was reached, though not settled, two more stations were opened en route and the first two converts of the mission were baptized in London where they had been taken to assist in reducing the language to written form. In the following year a site for a station was secured at Leopoldville, Stanley Pool, and thus a chain of stations, seven in number, was completed from the coast to the head of Livingstone Falls.

In 1884 the Congo Mission was transferred to the American Baptist Foreign Mission Society at the sugges-



Ready to Work for Board and Clothing

tion of its managers who felt that the work had become too extensive to be conducted as a personal mission. At the time of its exchange, seven stations had been occupied, covering the river territory 500 miles inland, twenty-six missionaries were in service, the Congo language had been reduced to writing, a grammar and dictionary published and several hopeful converts gained. Five of the men who came over to our Society at that time are continuing their services today, having successfully endured the severity of climate and labor for over thirty years. The stations and staff in 1884 were:

- 1—Mukimvika, established in 1882. Rev. C. B. Banks.
- 2—Palabala, opened in 1878. Rev. Joseph Clark and wife, Miss J. A. Skakle.
- 3—Banza Manteke, opened in 1879. Rev. Henry Richards, Miss Mary E. Cole and Miss Emily Harris.
- 4—Mukimbungu. Occupied by Rev. Charles H. Harvey.
- 5—Lukunga, 1882. Rev. P. Frederickson, Mr. N. Westlind.
- 6—Leopoldville, opened in 1883. Mr. John McKittrick.
- 7—Equator Stations, 1884. Mr. K. J. Petterson, Mr. J. B. Eddie.

On the steamer "Henry Reed." Rev. A. Billington, Rev. C. B. Glenesk.

To open a station at Stanley Falls. A. Sims, M.D., and Rev. Theodore H. Hoste.

In England. Mr. Stephen J. White and wife, Mrs. Henry Craven, Miss Martha S. Spearing.

In 1886 the remarkable revival at Banza Manteke known as the "Pentecost on the Congo" took place. The first convert persistently preached among his people in the face of persecution and taunting and suddenly the Holy Ghost seemed to fall upon the village for the people came in groups and hundreds until 1000 declared themselves followers of Christ in a few weeks. From the first the readiness of the converts to engage in Christian service was a marked feature. They became eager to learn reading and writing and soon gathered in schools to prepare to preach and teach in the outlying districts.

A second ingathering occurred soon at Lukunga, and again at Kifwa, but these successes were attended by many reverses, persecution of the Christians by their neighbors and severe illness among the missionary body. Almost every station opened soon showed a foreign grave. But there was never a note of discouragement or inclination to abandon the work.



Missionary Children and Nurse



Church Members at Tshumbiri

✠ *Baptists are responsible for the river territory from the coast 800 miles inland. The population of this tract is unestimated.*

✠ *Ten American Baptist stations are maintained on the south bank of the river with 43 missionaries in charge.*

✠ *Seven of this number are physicians. Until this year there has been but one hospital. Four new hospitals will soon be completed.*

✠ *Before 1880 the region was inhabited by cannibals and savages. Now there are 5000 church members in the American Baptist society and about the same number in the English churches.*



School Children at Sona Bata

✠ *Primary schools have been opened in all the villages where Christians live; there are besides three training schools and four secondary schools. Industrial training is offered in connection with most of the schools.*

✠ *Seven of the twenty-six organized churches are self-supporting; there are 236 meeting places altogether.*

✠ *Twenty-two years ago in Ikoko, our most remote station, thirty miles south of the equator, almost every man was a cannibal. Now the station has a church of 500 members and a flourishing Sunday school.*

✠ *The largest part of Belgian Congo is still untouched by Christian efforts. More men and more stations are greatly needed.*

IV. Finishing Touches

MISSION work in the Congo is more easy now than it was in the early days because, under the present government, the section is practically free from the intrusion of the white man for purposes of personal gain. The problem of counteracting the harmful influence of unscrupulous



A Bantu Gentleman

traders is no longer presented, except in a few localities, and the missionaries, with their evident desire to aid, have overcome the suspicion of the natives and won their confidence to a large degree. The traditions and customs of the natives are kept intact, rather than interfered with, and their peculiar tendencies encouraged, except when they make for harm. Tribal life, calling forth as it does the innate loyalty of the black man, is fostered and family affection, which is especially noticeable between mothers and sons, is recognized and used as a basis for a more comprehensive love. Only harmful

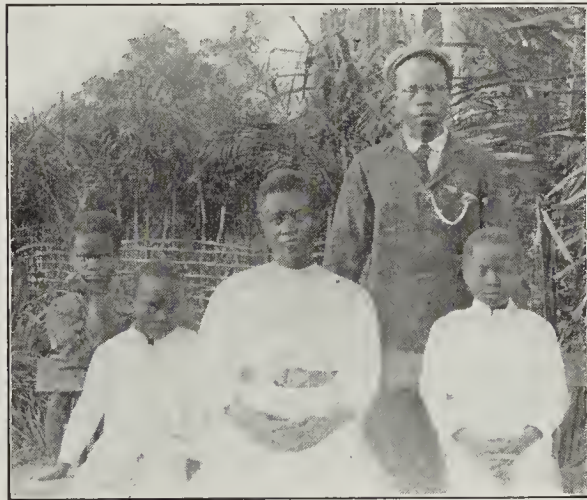
practices such as polygamy, child marriage, fetishism, superstitious rites and the easy taking of human life are disapproved and abolished as quickly as possible.

Baptists are practically possessors of the main river territory. The English Baptist stations stretch along the bank of the river from the port city, Matadi, beyond Stanley Falls, 1000 miles from the coast; the American Baptists extend over two-thirds of that distance as far as Ikoko. Near neighbors are the Foreign Christian Missionary Society whose main station is Bolenge and the Southern Presbyterians and Southern Methodists of the U. S. to the south on the Kassai River.

Our Society maintains ten stations in all, at Palabala, Banza Manteke, Matadi, Lukunga, Mukimvika, Sonabata, Tshumbiri, Ntondo (Ikoko), Kimpese, and Vanga, named in the order of their establishment. Forty-three missionaries are in charge.

Palabala, close to the mouth of the river, is the oldest station, founded in 1878. Many of the early missionaries worked here before moving on to open new stations. They have always been confronted with problems peculiar to Portuguese towns near the coast where the importation of rum demoralizes the population. In spite of this and of strong opposition from the Roman Catholics, the church now numbers 532 members.

Banza Manteke is the next station along the river bank above Palabala and is reached by three and a half hours'



Native Evangelist and Family



Students' Quarters, Banza Manteke

of travel by train and eight by caravan. This is the scene of the first great revival on the Congo which took place under Rev. Henry Richards in 1886. The church has grown consistently since the beginning and now has a membership above 1600. Sixty-two primary schools are maintained in the villages near-by, which give training to 3000 boys and girls.

The next in line is Lukunga, where the second revival took place soon after the ingathering at Banza Manteke. Over 700 Christians were baptized at this time and a large school was started, but a scourge of the dreaded sleeping sickness swept over the district soon after and so depleted the community that the church has never since attained its early numerical strength. It now enrols 252 members. A boarding school, housing some ninety boys and girls, is located here.

Mukimvika is the only station lying outside Belgian territory. It is on the south bank of the mouth of the

river in Portuguese boundaries. For this reason school work must be done in the Portuguese language, rather than in the native tongue. It is an unusually healthful station but difficult for mission work because of the prevalence of vice. Early traders cultivated in the natives an appetite for gin and rum which has led to the demoralization of whole villages. Dr. F. P. Lynch has been alone at this place for some years and carries on an extensive medical practice.

Matadi is the port city of the river country, at the head of ocean navigation, though 110 miles from the mouth of the river. It also marks the head of the Congo railroad which extends around the cataract region. All our missionaries land here before starting for their various stations. Dr. Sims, in charge, has been at Matadi only 16 years but for more than thirty years has been intimately connected with the development of this town. His reputation as a physician is unsurpassed in the Congo country and his services are in constant demand. The hundreds of young men and boys who are attracted to Matadi for employment present a serious problem.



Matadi, Looking Down the Congo

Sona Bata is the successor of the earlier station at Kifwa. While work was being conducted on the former



An Ikoko Chief

A most active enemy and cruel man. (The hat indicates the highest rank)

site, seven hundred were brought into the church in two years. Because of the unhealthfulness of the location it was thought best to move the station to Sona Bata, sixteen miles distant. There are fourteen organized churches and forty primary schools in the district, and a training school for men and boarding school for boys and girls in the village. Good clay for brick-making is obtainable at Sona Bata and the station presents a substantial appearance with six brick mission

buildings all erected by the students.

Tshumbiri is 170 miles above Stanley Pool, half way between the coast and our farthest station, Ikoko. The missionaries here do a great deal of itinerating in the surrounding districts and supervise sixteen schools. The wife of the missionary conducts the station school work.

Ikoko is 800 miles from the coast and just south of the equator. It was opened by Rev. Joseph Clark in 1894 before any route had been mapped out or any guides were

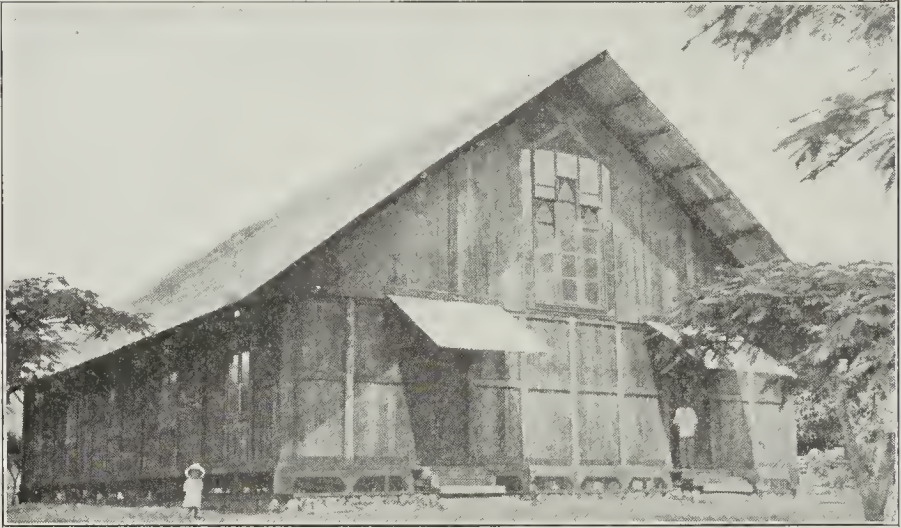


A Graduating Class at Kimpese

available. It was in the midst of a cannibal region and the people had been so mistreated by Free State rubber gatherers that they feared all white men. The early missionaries therefore met many hardships but gradually won the trust of the natives. The church now averages 500 members and the Sunday school 200. Extensive medical work is conducted here and valuable work among the women and girls. Last year the station buildings were moved to Ntondo, a site across the lake, more healthful and more accessible.

Kimpese is on the railroad from Matadi. It is the seat of the Congo Evangelical Training Institution in which English and American Baptists unite. It is a unique, Christian community concentrating on the intensive development of native leaders for the mission.

Vanga, the newest station, was opened by Dr. W. H. Leslie in 1913. It lies in a region populated by cannibals,



Mahogany Chapel Built by Missionary
and Native Helpers

yet our missionaries have traveled freely in the district and succeeded in gathering over two hundred boys into its station school.

Unlike some of the countries where language and tribal differences make separate programs of work necessary, one method of endeavor can be followed throughout the Congo mission. Conditions are very much the same in all districts; the dialects in the lower Congo are so nearly alike as to make intercommunication possible and missionaries there can travel far from their own stations and meet familiar customs and conditions. But numerous forms of service are necessary—industrial, social, educational, and medical, as well as evangelistic, and the Congo missionary must be skilled in all trades.

The results they have effected are gratifying. There are today on the field twenty-two organized churches, 236 places of regular worship and 4664 church members. Six hundred and seventy-eight of these were added to the

membership last year. In ninety-eight Sunday schools over 2000 members study the Bible. In the theological training school at Kimpese and two schools at Tshumbiri and Banza Manteke, forty-nine men and twenty women are enrolled and some 8000 children are under instruction in the lower grade schools.

EVANGELISM

The first need of the Congo native is for a religion of love that will release him from the bondage of the witch doctor, fetishism and his fearful spirit world. The first thing which the missionary gives to him is a knowledge of this religion of love, — Christianity. Converts, when they are sincere, are remarkably loyal and true Christians and they often come in large numbers to an acceptance of Christianity. But only after careful examination and a period of testing are they allowed to join the church. By nature lovable and of happy dispositions, they find an outlet for their better qualities in Christian living and learning. The giving of money still comes hard with them but they are improving in this grace constantly and last year contributed \$1661 for the maintenance of the native church. Seven of the churches are now self-supporting.



Dr. Catharine L. Mabie Dispensing
Medicine on a Tour



A Reading Class

Touring is the method by which the missionaries reach a large number of natives. Loading a long line of men with tents, clothing, food and goods for barter, the missionary starts out, traveling by foot or in a hammock through the tall grasses and swamps of the jungle, visiting village after village. Sometimes he is received with suspicion or indifference; more often with interest and curiosity by the tribal chiefs. He tents among the huts, always a curiosity to inquisitive onlookers, holds services morning and evening and often works a transformation in the hearts of the people in the short time that he can stay before moving on to the next village. Converts are won too, through the influence of the school boys and girls who return to their native towns after schooling. With such an enormous tract to cover, work can only be accomplished, in some sections, by such temporary contact of missionary and people as this.

EDUCATION

Educational work is of vast importance in the Congo mission, since the government makes no provision whatever for education. Before the advent of the missionary the Congo natives had no written language. The missionaries listened intently to their conversation, wrote the sounds phonetically in Roman characters and formulated grammars and dictionaries. Then they taught the people to read and write. Bible translations and school books were soon prepared and today printing presses at various stations are publishing many books in the Congo dialect. The language is peculiarly complicated and euphonious and seems far in advance of the people who use it.

The missionaries have established schools of primary grade in practically every village where any Christians live. In addition to these, there are higher grade schools at Sona Bata, Banza Manteke, and Lukunga, two of



Buildings Used for Hospital
(Over 13,000 cases treated here in one year)



Industrial Graduates

(Houses, furniture and clothes made by them)

which are boarding schools, where the brightest boys and girls from the outstation schools receive several additional years of training. The climax of the mission educational system is the Congo Evangelical Training Institution at Kimpese, in which the English and American Baptists co-operate. The purpose of the school is to furnish a good Biblical and practical training to men and women who shall return to their villages and become preachers, teachers and leaders among their own people. The men are taught, besides book subjects, carpentry, gardening and brick-making. They are required to take their families with them to the school, where homes are provided, so that the wives may be prepared to help in the work and to teach the women of the villages. The children of the students form the practice school where normal methods are taught. The institution, drawing as it does whole families from

far-lying districts, and sending them out again prepared to build comfortable homes, live well, teach, nurse and direct work of all kinds, is unique and will intimately affect the living conditions of a vast area of the valley. The attendance averages twenty-five families each year.

The Congo conference has recommended the opening of grammar grade schools at Sona Bata, Banza Manteke, Ntondo and Vanga.

MEDICAL WORK

The native of the Congo knows practically nothing about physiology, hygiene or anatomy. He attributes all ills to evil spirits and attempts to remedy them by resorting to fetishes or the witch doctor's concoctions which consist of such ingredients as mud, insects and too often poisonous plants. Such treatments as blood-letting and blowing red pepper into the eyes are in vogue and it is little wonder that under these suicidal conditions the foreign doctor's methods and results are looked upon as miraculous.

The Congo mission is well supplied with physicians but woefully lacking in equipment for their work. Dr. Sims of Matadi, the senior physician, who came to the Congo under the Livingstone Inland Mission, has a large practice among the missionaries who go through this port city en route to or from their stations. Dr. Lynch of Mukinvika is the only doctor with a building worthy the name of hospital. Dr. Leslie, an intrepid traveler, has explored many a waste tract with his surgical kit and five years ago opened the newest station at Vanga. Dr. Catharine Mabie is at Kimpese, giving invaluable instruction in physiology, hygiene and the care of children to the wives of the students. She has a very small dispensary. Dr. Ostrom at Ikoko and Dr. King at Banza Manteke are carefully covering their parts of the field and training assistants in the simpler requirements of the profession. Four hospital

buildings have been provided for this year and are to be erected as soon as possible at Banza Manteke, Sona Bata, Ntondo (Ikoko) and Vanga. A small maternity and children's hospital is to be put up at Kimpese also for training purposes.

INDUSTRIAL TRAINING

The importance of industrial training is becoming more and more apparent. If the aim of the missionaries is to build up a Christian civilization that will mean a transformation of environment as well as individual life, they must effect it by training the hands as well as the head. In most of the stations this department of work is conducted in connection with the schools. Christians are taught brick-making, carpentry, sewing and the various useful arts. Whereas several years ago the mission buildings had to be made abroad, shipped in small sections to the Congo and there put together again, now they are built on the field by the students. All the mission buildings at Sona Bata, for instance, were erected by students. Telegraphy is taught in some places and the boys are in great demand by the government officials who have discovered that mission boys are more reliable and trustworthy than many others.

The Congo presents unlimited opportunities for work which have so far only partially been grasped. The wonder is that so much has been accomplished with the small staff and meagre equipment. Thirty-nine years have passed since the first missionaries went to the Congo and the triumphs of the gospel have been marvelous. There is need for many more stations, however, and a much larger force before the opportunities that are open can really be touched. The Congo is still in the making; the next twenty-five years will determine what Central Africa is to be.

STATIONS

THE TEN STATIONS

Banza Manteke (Mǎn-tē'-ka) opened 1879; between Congo River and railroad, 1700 miles above sea level; only five degrees below equator but no hotter than other stations; scene of the great revival of 1886; preparatory school, primary schools and extensive medical work; hospital about to be built.

Kimpese (Kim-pe-si) opened 1908; on the railroad about 100 miles from Matadi; seat of the Congo Evangelical Training Institution, established jointly by the American and English Baptists in 1908 for purpose of training native leaders and their families; twenty-four families enrolled; medical care and training given, especially to the wives of students.

Lukunga (Lū-kōōng'-ga) opened 1882; reached by three days' travel by caravan from Kimpese; when caravan road was only high-way between upper and lower river this was a center of activity, now out of the way; good boarding school for boys and girls, ninety enrolled.

Matadi (Ma-tā'-di) opened 1880; our base station and the port city of the Congo region, 110 miles from ocean; starting point of railroad; all missionaries disembark here before going on to stations inland; commodious church building and book-room; large medical practice among Europeans and natives.

Mukimvika (Mū-kīm-vē'-ka) opened 1882; on southern bank of mouth of river, in Portuguese territory; an especially healthful site; school work done in Portuguese language; large medical work—only real hospital building of the mission at this station.

Ntondo (Ntūn'-do) opened 1894; new site of the station Ikoko, sixteen miles south on the eastern coast of Lake Ntomba; fifty evangelist-teachers employed in nearby villages; school of secondary grade at station, mission press, small dispensary, extensive work among women and girls and large medical practice; hospital about to be built.

Palabala (Pä-la-bä'-la) opened 1878; first station of American Baptists in the Congo; 110 miles from the mouth of the river; close to the border of Portuguese Africa; without a resident missionary at present.

Sona Bata (Sōna Bāt'a) opened 1890; near Stanley Pool and a stone's throw from the railroad; an extensive field; fourteen organized churches in the district, seven of them self-supporting; training school

MISSIONARIES

for men preparatory to Kimpese; station boarding school; hospital about to be built.

Tshumbiri (Chum-bē'-ri) opened 1890; half way between the coast and our most remote station; 170 miles above Stanley Pool; primary school and much itinerating done in district.

Vanga (Van-ga) opened 1913; our newest station; on the Kwilu River, a tributary of the Congo; in a cannibal region; two hundred boys attend the boarding school; hospital soon to be built.

MISSIONARIES TO THE CONGO

Abbreviations: m., married; * deceased while in service; † retired from the mission and still living; ‡ retired from the mission and since deceased; ** under appointment.

†Antidel, Rev. Clarence Baumes	1892
†Antidel, Mrs. Gertie Vander Kalk	1896
Bain, Rev. Alexander Lang	1893
*Bain, Mrs. Lucy Ketmann	1893
Bain, Mrs. Hilda Johnson	1895
†Biggs, Weslie M.	1891
†Biggs, Mrs. W. M.	1895
*Billington, Rev. A.	1881
*Billington, Mrs. Jessie Skakle	1884
Billington, Mrs. Edith Brown	
†Boone, Rev. Clinton C., M.D.	1901
*Boone, Mrs. Eva Roberts	1901
*Broholm, Rev. J. E.	1888
†Burns, John Spurgeon	1893
†Cadman, Rev. Isaac	1891
†Camp, J. H.	1887
‡Christopher, Rev. Arthur	1896
†Christopher, Mrs. Elizabeth Viger	1897
†Claflin, Mrs. Bella Grover	1891
Clark, Rev. Joseph	1880
Clark, Mrs. Eliza A. Milne	1884
†Cole, Frances A.	1892
†Dawes, James Christopher	1893
†Eddie, Rev. James B.	1884
†Edmunds, Jennie S.	1895
†Faulkner, Lina C. (m. Mr. Hale, Canada)	1887

MISSIONARIES

*Finch, James Alton	1893
*Fleming, Lulu C., M.D.	1887
*France, J. J.	1887
Fredrickson, Rev. Peter	1881
Fredrickson, Mrs. Matilda Reuter	1887
‡Gardner, Bessie E.	1892
Geil, Rev. John E.	1908
Geil, Mrs. Eva Rockwood	1908
†Gerrish, F. M.	1887
Gilbert, Rev. Harvey Ferris	1913
Gilbert, Mrs. Mabel Moon	1913
*Gleichmann, Rev. Fritz C.	1890
†Gleichmann, Mrs. Fritz C.	
*Glenesk, Rev. Charles B.	1884
†Glenesk, Mrs. C. B.	1888
‡Gordon, Nöra A. (m. Rev. S. C. Gordon)	1889
Gotaas, Rev. Johannes Olsen	1905
Gotaas, Mrs. Esther Olsen	1911
**Grage, Minnie E.	1917
†Hall, Rev. William A.	1889
†Hall, Mrs. Elizabeth Garland	1894
‡Hamilton, Lenore (m. James Todd)	1887
*Harris, Emily (m. Charles H. Harvey)	1884
*Hartsock, Rev. Charles G.	1889
†Hartsock, Mrs. Rose Roy	1891
†Hartsock, Rev. Samuel W.	1908
†Rev. Hartsock, Mrs. Bessie Izdell	
Harvey, Rev. Charles H.	1884
Harvey, Mrs. Georgina Milne	1895
Hill, Clara Rebecca (m. W. H. Leslie, M.D.)	1895
Hill, Thomas	1892
Hill, Mrs. Clara Gosline	1896
†Hoste, Rev. Theodore H.	1884
†Howard, Clara Ann	1890
†Hyde, Rev. John Chester (m. Mrs. C. G. Hartsock)	1893
†Jackson, Rev. George Henry, M.D.	1893
†Jackson, Stephen E.	1893
†Johansson, Ebonne (m. Rev. E. V. Sjoblom)	1900
*Jones, Rev. Richard D.	1890
Joseph, Rev. T. J.	1884
Joseph, Mrs. T. J.	
King, Judson C., M.D.	1913
King, Mrs. Cora Wolff	1913
Kirby, Herbert W., M.D., D.D. (tr. to Assam)	1902
†Leger, Theodore A.	1891

MISSIONARIES

Leger, Mrs. T. A.	1892
†Leidy, Rachel (never reached field)	1890
Leslie, W. H., M.D. (m. Clara Hill)	1893
Liley, A. V.	1884
Lynch, Franklin P., M.D.	1893
*Lynch, Mrs. F. P.	1883
†Lewis, J. M.	1887
Mabie, Catharine L., M.D.	1898
McDiarmid, Rev. Peter A.	1906
McDiarmid, Mrs. Alzora Holmes	1911
†McKittrick, Rev. John	1884
†Markham, Charles	1890
Markham, Mrs. C.	1890
Marsh, Rev. A. V.	1913
*Marsh, Mrs. Mabel Church	1915
Metzger, Rev. Paul C.	1905
Metzger, Mrs. Kathryn Arlin	1905
*Milne, Robert Reid	1894
†Milne, Mrs. Mary Mitchell	1899
Milne, Georgina (m. Rev. C. H. Harvey)	1894
Moody, Rev. Thomas	1890
Moody, Mrs. Elizabeth Wilkie	1891
Moon, Rev. S. E.	1904
Moon, Mrs. Sarah Jensen	1904
†Morse, Rev. Lyman H.	1893
†Murphy, J. B. (m. Fannie Tiptaft)	1887
†Murphy, Mrs.	1890
†Nauss, Ralph W., M.D.	1912
*Nelson, Rev. Christian	1892
*Nelson, Mrs. S. Finwall	1892
**Oden, Edna	1917
Ostrom, Hjalmar, M.D.	1912
Ostrom, Mrs. Agnes Brodd	1912
†Parsons, Antony, M.D.	1912
†Parsons, Mrs. Laura Shavland	1912
†Patterson, K. J.	1884
†Porter, Muriel	1911
Richards, Rev. Henry	1879
*Richards, Mrs. Mary	1879
Richards, Mrs. Eliza Cole	1884
†Robert, Rev. Herbert	1885
†Raine, Rev. Chas. Frederick	1889
†Raine, Mrs. Lydia Gurney	1893
†Ray, Rev. Volna Anderson	1907
Ray, Mrs. Bernice McCall	1907

MISSIONARIES

Rodgers, Walter E.	1910
Rodgers, Mrs. Elizabeth Palmer	1914
†Ricketts, Rev. R. E.	1887
†Ricketts, Mrs. J. E.	1890
†Royal, Bernice	1889
†Scholes, T. E. S., M.D.	1886
Sims, Aaron, M.D., D.P.H.	1882
*Skakle, Jessie A. (m. Rev. A. Billington)	1884
*Sjoblom, Rev. E. V. (m. Ebonne Johansson)	1893
‡Small, Rev. Edwin, M.D.	1887
*Spearing, Martha S.	1884
†Stahlbrand, Rev. Gustaf W.	1906
Suman, Margaret (tr. to Philippines)	1911
†Tiptaft, Fanny (m. J. B. Murphy)	1890
†Welles, Rev. Ernest Tallman	1897
†Welles, Mrs. Bertha Peters	1901
†Welles, Gertrude May	1897
Westlind, N.	1884
*White, Rev. Steven J.	1884
‡White, Mrs. Marion	1884
†Whitman, Rev. Clarence Leroy	1903
Wood, Rev. Leland Foster	1911
Wood, Mrs. Georgia Heaton	1911
*Wright, Rev. Carl Carson	1902
†Young, Andrew (of Congo Balolo Mission)	1896

I N D E X

Index

Part I. General Survey	
Location	4
Topography	4
The Congo River	5
The People	6
History of the Congo	7
Part II. The Land and the People	
Condition of the Country	10
Physical Features	11
Habits of the Natives	12
Religion	13
Part III. Beginnings of Missions	
First Missionaries	16
First Stations	17
Change of Organization	18
Pentecost on the Congo	19
Part IV. Present Work	
The Aim	22
Baptist Stations	23
Evangelism	29
Education	31
Medical Work	33
Industrial Training	34
Summary	34
List of Stations	35
List of Missionaries	36



FOR additional literature or other information regarding the work of the American Baptist Foreign Mission Society, write to any of the following:

The District Secretary of your district.

Department of Missionary Education, 23 East 26th Street, New York City.

Literature Department, Box 41, Boston, Mass.

Price of this book 10 cents